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THE LIBERATOR.

VOL. VI.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

NO. 43.

BOSTON, MASSACHUSETTS.]

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T E R M S .

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SLAVERY.

CASE OF THE SLAVE CHILD, MED.

PETITION FOR THE WRIT OF HABEAS CORPUS.

To the Honorable Justices of the Supreme Judicial Court:

The petition of Levin H. Harris, of Boston in the County of Suffolk, Mariner, respectfully represents,—That a certain female colored child named Med, of New Orleans in the State of Louisiana, an infant under the age of twenty-one years, is now unlawfully restrained of her liberty by Thomas Aves of said Boston, Watchman.

Your petitioner represents that he has been informed and verily believes that the said Med is claimed as a slave, by — Slater of said New Orleans ; that she was brought from New Orleans to said Boston by the consent of said Slater, by Mrs. Slater, his wife ; that the said Aves now keeps the said Med confined in his house, No. 21, Pinckney Street, in said Boston, by the request of the said Mrs. Slater, in order that the said Mrs. Slater may carry her, the said Med, back to said New Orleans, as a slave.—And your petitioner fears that the said Med, who is free by the law of Massachusetts, may be unlawfully carried back to New Orleans, and there made a slave, unless this honorable Court will interfere for her protection.

Wherefore your petitioner prays, that your honors will grant a writ of *habeas corpus*, to bring the said Med before you, and to compel the said Aves to shew the cause of her detention.

Your petitioner applies in behalf of the said Med, who is about six years old, not knowing that the said Med has any relative in this place.

L. H. HARRIS.

Boston, August 16, 1836.

Commonwealth of Massachusetts.

Suffolk ss. Boston, August 16, 1836. Then personally appeared the above named Levin H. Harris, and swore that the facts stated in the foregoing petition were true to the best of his belief and knowledge :—

Before me,

ELLIS GRAY LORING,
Justice of the Peace.

WRIT OF HABEAS CORPUS.

Commonwealth of Massachusetts.

To the Sheriffs of our several counties and their respective deputies,

GREETING.

We command you that the body of Med, of New Orleans, in the State of Louisiana, a colored female under the age of twenty-one years, by Thomas Aves of Boston, in our County of Suffolk, Watchman, imprisoned and restrained of her liberty, as it is said, you take and have before me S. S. Wilde, a Justice of our Supreme Judicial Court, at the Court house in Boston, immediately after the receipt of this writ, to do and receive what our said Justice shall then and there consider, concerning her in this behalf; and summon the said Thomas Aves and them to appear before our said Justice, to shew the cause of the taking and detaining of the said Med, and have you there this writ, with your doings thereon.

Witness, S. S. Wilde at Boston, this 17th day of August, in the year, one thousand eight hundred and thirty-six.

S. S. WILDE, J. S. J. Court.

Suffolk ss. Boston, 17th August, 1836. In obedience to this writ, I have here before the Court the body of the within named Med, and have summoned the within named Thomas Aves to appear and shew the cause of the detaining of the said Med, by reading this writ in his presence and hearing, and by giving to him in hand an attested copy thereof.

H. HUGGEFORD, Deputy Sheriff.

RETURN TO THE WRIT.

Commonwealth of Massachusetts.

Suffolk ss. Boston, A. D. 1836. {

August Eighteenth, A. D. 1836. }

And now the said Thomas Aves makes his return of the said Writ, and states herein that he has the body of the child named therein in his custody : That Samuel Slater of the City of New Orleans in the State of Louisiana, Merchant, a citizen of the said State of Louisiana, domiciled at and resident in the said City of New Orleans, on or about the first day of June in the year of our Lord one thousand eight hundred and thirty three, or at some time during that year, in the said City of New Orleans, purchased the said child and its mother as and for his slaves, the said mother being then and there and long before that time a slave by the Laws of the said State of Louisiana, and the said child by the same Laws having then and there a slave, and having been born in a state of slavery. That from and after the time when the said child was so purchased, and until on or about the first day of May now last past, the said mother and child continued and remained the slaves of the said Samuel Slater in the said City of New Orleans, and by force of the Laws of the State of Louisiana aforesaid. That on or about the day and year last aforesaid, Mary Slater, the lawful wife of the said Samuel Slater, left the said City of New Orleans for the

purpose of coming to the City of Boston in this Commonwealth, and visiting the said Thomas Aves, her father, intending to return to the said City of New Orleans, and to her said husband, who remained in the said City of New Orleans, after an absence of four or five months for the purpose aforesaid. That the said mother remained behind in the said City of New Orleans, in the said state of slavery, then and still being the property of the said Samuel Slater by the Laws of the said state of Louisiana:—That the said Mary Slater brought the said child with her from the said City of New Orleans to the said City of Boston, having and retaining the said child in her custody as the agent and representative of her said husband, whose slave the said child was by the Laws of the said State of Louisiana, when the said child was brought away from the said State of Louisiana by the said Mary Slater; The object, intent and purpose of the said Mary Slater being to have the said child returned to New Orleans, and that the said child should return with her to the said City of New Orleans, the domicil of herself and her husband ; that the said child was confined to the custody and care of said Aves by Mrs. Slater, during her temporary absence in the country for her health. The respondent concludes by stating that he has exercised no other restraint over the liberty of that child than such as was necessary to the health and safety of the child. Notice having been given to Mr. and Mrs. Slater, an appearance has been entered for them, and in this state of the case and of the parties, the cause has been heard. Some evidence was given at the former hearing, but it does not materially vary the facts stated in the return. The fact testified which is considered most material, was, the declared intent of Mrs. Slater to take the child back to New Orleans. But according to the facts avowed in the return, it is to take the child back to New Orleans, if it could be lawfully done, it does not essentially change the case made by the return.

This return is now to be considered in the same aspect as if made by Mr. Slater. It is made in fact by Mr. Aves, claiming the custody of the slave in right of Mr. Slater, and that claim is sanctioned by Mr. Slater, who appears by his attorney to maintain and enforce it. He claims to have the child as master, and carry her back to New Orleans, and whether the claim has been made in terms or not to hold and return her as a slave, that intent is manifest, and the argument very properly placed the claim upon that ground.

The cause presents an extremely interesting question, not so much on account of any doubt or difficulty attending it, as on account of its important consequences to those who may be affected by it, either as masters or slaves.

The precise question presented by the claim of the respondent is, whether a citizen of any one of the United States, where negro slavery is established by law, coming into this State, for any temporary purpose of business or pleasure, staying some time, but not acquiring a domicil here, who brings a slave with him as a personal attendant, may restrain such slave of his liberty during his continuance here, and convey him out of this State on his return, against his consent. It is not contended that a master can rightfully deprive his slave of those fruits, and appropriate them against his will, seems to be the necessary result of the admission.

But although slavery and the slave trade are deemed contrary to natural right, yet it is settled by the judicial decisions of this country and of England, that it is not contrary to the law of nations. The authorities are cited in the case of the *Autelope*, 10 Wheat. 120. He is speaking of the slave trade, the *Autelope*.

That it is contrary to the law of nature will scarcely be denied. That every man has a natural right to the fruits of his own labor, is generally admitted, and that no other person can rightfully deprive him of those fruits, and appropriate them against his will, seems to be the necessary result of the admission.

The same doctrine is clearly stated in the full and ample opinion of Marshall C. J., in the case of the *Autelope*, 10 Wheat. 120. He is speaking of the slave trade, the *Autelope*.

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A different decision, I believe, has been made of the question in some of the United States; but for the reasons already given, it is not necessary to consider it further here.

The question has thus far been considered as a general one, and applicable to cases of slaves brought from any foreign state or country; and now becomes necessary to consider how far this result differs, where the person is claimed as a slave by citizens of another state of this Union, and to, how the question as between citizens of different states, is affected by the provision of the Constitution and laws of the United States.

In Article 4, Sec. 2, the Constitution declares that no person held to service or labor in one state, under the laws thereof, escaping into another, shall in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due.

The law of Congress made in pursuance of this article provides, that when any person held to service or labor in any of the United States, &c., shall escape into any other of the said states or territories, the person claimed, &c., is empowered to seize him, and upon proof made that the person so seized under the law of the state, from which he or she fled, was service, &c. Act of Feb. 12, 1793.

In regard to these provisions, the Court are of opinion, that as by the general law of this Commonwealth, slavery cannot exist, and the rights and powers of slave owners cannot be exercised therein; the effect of this provision in the constitution and laws of the United States, is to limit and restrain the operation of this general rule, so far as it is done by the plain meaning and obvious intent and import of the language used, and no further. The construction and law manifestly refer to the case of a slave escaping from a state where he was owned, and into another state or territory. He is termed a fugitive from justice, and may be seized, because he owned service or labor, under the laws of the state or territory *from which he fled*, and the authority given is to remove such fugitive to the state *from which he fled*. This language can, by no reasonable construction, be applied to the case of a slave who has not fled from the state, but who has been brought into this state by his master.

The same conclusion will result from a consideration of the well known circumstances under which this constitution was formed. After the adoption of the constitution, the states were to a certain extent sovereign and independent, and were in a condition to settle the terms upon which they would form a more perfect union. It has been contended by some overzealous philanthropists, that such an article in the constitution could be of no binding force or validity, because it was a stipulation contained in the original compact. It has already been shown, that slavery is not contrary to the laws of nations. It would then be the proper subject of treaties among sovereign and independent powers. Suppose instead of forming the present constitution, or any other confederation, the several states had become in all respects sovereign and independent, would it not have been competent for them to stipulate, that fugitive slaves should be mutually restored, and to frame suitable regulations, under which such a stipulation should be carried into effect? Such a stipulation would be highly important and necessary to secure peace and harmony between adjoining nations, and to prevent perpetual collisions and border wars. It would be no encroachment on the rights of the fugitive; for no stranger has just claim to the protection of a foreign state against its will, the only where a claim to such protection would be likely to be in case of war, when each independent state has a right to determine for itself, who may come to reside or seek shelter within its limits. Now the constitution of the United States partakes both of the nature of a treaty and of a form of government. It regards the states, to a certain extent, as sovereign and independent communities, with full power to make their own laws and regulate their domestic policy, and fixes the terms upon which their intercourse with each other shall be conducted. In respect to foreign relations, it regards the people of the states as one community, and constitutes a form of government for them. It is well known that when the constitution was formed, some of the states permitted slavery and the slave trade, and considered them highly essential to their interests, and that some other states had abolished slavery within their own limits, and from the principles deduced and pursued by those who were in power, it was intended to extend such abolition farther. It was therefore manifestly the intent and object of one party to this compact to enlarge, extend and secure as far as possible, the rights and powers of the owners of slaves, within their own limits, as well as in other states, and of the other party to limit and restrain them. Under these circumstances the clause in question was agreed on and introduced into the constitution; and as it was well considered, as it was intended to secure future peace and harmony, and to fix as precisely as language could do, the limit to which the rights of one party should be exercised within the territory of the other, it is to be presumed that they selected terms intended to express their exact and their whole meaning; and it would be difficult to find the purpose and spirit of the compact to put any other construction upon it than that to be derived from the plain and natural import of the language used. Besides, this construction of the provision in the constitution gives it a latitude sufficient to afford effectual security to the owners of slaves. The states have a plenary power to make all laws necessary for the regulation of slavery and the rights of slave owners, whilst the slaves remain within their territorial limits; and it is only when they escape, without the consent of their owners, into other states, that they require the aid of other states to enable them to regain their dominion over the fugitives.

But this point is supported by most respectable and unexceptionable authorities.

In the case of *Bates v. Hopper*, 1 Wash. C. C. Rep. 492, it was held by the court at Washington, in term, that the clause in the constitution which we are now considering, does not extend to the case of a slave voluntarily carried by his master into another state, and there leaving him under the protection of some law declaring him free. In this case, however, the master claimed to hold the slave in virtue of a law of Pennsylvania, which permitted Members of Congress and squatters, to retain their domestic slaves, and it was held that he did not bring himself within either branch of the exception, because he had, for two years of the period, ceased to be a Member of Congress, and so lost the privilege; and by having become a resident could not claim as a squatter. The case is authority to this point, that the claimant of a slave, to claim himself by the provisions of the constitution, must be a citizen of the United States, and hold him within their plain and obvious meaning, and they will not be extended by construction; and that the clause in the constitution is confined to the case of a slave escaping from one state and fleeing to another.

But in a more recent case, the point was decided by the same eminent judge, *Ezra Stimson*, 4 Wash. C. C. Rep. 395. It was an application for a certificate under § 3 of the act of Feb. 12, 1793. He held that in the constitution and laws of the United States apply only to fugitives, escaping from one state and fleeing to another, and not to the case of a slave voluntarily brought by his master.

Another question was made in that case, whether the slave was freed by the law of Pennsylvania, which, like our other free states, did not prohibit slavery within the state, but there is an exception in favor of Members of Congress, Foreign Ministers and Consuls, and squatters; but this provision is qualified as to squatters and persons passing through the state in such manner as to exclude them from the benefit of the exception, if the slave was retained in the state longer than six months. The slave in that case having been retained in the state more than six months, was therefore held free.

This case is authority to this point—the general rule being, that if a slave is brought into a state where the law does not admit slavery, he will be held free, the person who claims him as a slave, under any exception or limitation of the general rule, must show clearly that the case comes within such exception.

The same principle is substantially decided by the state court of the same state in the case of *Commonwealth v. Holley*, 2 Sess. & R. 365. It was the case of a child of a fugitive slave, born in Pennsylvania. It was held that the constitution of the U. S. was not inconsistent with the law of Pennsylvania; that as the law and constitution of the U. S. did not include the issue of fugitive slaves in terms, it did not embrace them by construction or implication. The court considers the law as applying only to those who escape. Yet by the operation of the maxim which obtains in all the states wherein slavery is permitted by law, *partus sequitur ventrem*, the offspring would follow the condition of the mother, if either the master or master's wife contended for slavery, or if the law of the United States could be extended by construction.

The same decision has been made in Indiana, 3 American Jurist, 403.

In Louisiana, it has been held, that if a person with a slave, goes into a state to reside where it is declared that slaves shall not exist, for even a short time, the slave *ipso facto* becomes free, and will be so adjudged and considered afterwards in all other states; and a person moving from Kentucky to Ohio, to reside, his slaves thereby became free, and were so held in Louisiana. This case also fully recognises the authority of states to make laws dissolving the relation of master and slave; and considers the special limitation of the general power, by the federal constitution, as a forcible application in proof of the existence of such general power. *Lengford v. Colquitt*, 1 Mart. & Hart. 963.

And in the case of a slave moved from Louisiana, it is very significantly remarked, that such a construction of the constitution and law of the United States can work injury to no one, for the principle acts only on the willing and *scientia non sit injuria*.

The same rule of construction is adopted in analogous cases in other countries, that is, where an institution is forbidden, but where for special reasons and to a limited extent such prohibition is relaxed, the exemption is to be construed strictly, and whenever claims the exemption must show himself clearly within it, and where the facts do not bring the case within the exemption, the general rule has its effect.

By a general law of France, all persons inhabiting or dwelling within the territorial limits of the empire are free. An edict issued by Louis XIV. called "Le Code Noir," respecting slavery in the colonies. In 1716, an edict was published by Louis XV., concerning slavery in the colonies, and reciting among other things, that many of the colonists were desirous of bringing their slaves into France, to have them confirmed in the principles of religion, and to be instructed in various arts and handicrafts, from which the colonists would derive much benefit, on the return of the slaves, but that many of the colonists feared that their slaves would pretend to be free on their arrival in France, from which their owners would sustain considerable loss, and be defered from pursuing an object at once so pious and useful. The edict then provides a series of minute regulations to be observed both before their departure from the West Indies, and after their arrival in France, to prevent the negroes from seeking to escape, and to compel them to work, and upon proof made that the person so seized under the law of the case, from which he or she fled, was service, &c. Act of Feb. 12, 1733.

In regard to these provisions, the Court are of opinion, that as by the general law of this Commonwealth, slavery cannot exist, and the rights and powers of slave owners cannot be exercised therein; the effect of this provision in the constitution and laws of the United States, under the laws thereof, escaping into another, shall in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due.

The law of Congress made in pursuance of this article provides, that when any person held to service or labor in one state, under the laws thereof, escaping into another, shall in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due.

The Constitution and laws of the United States, then, are confined to cases of slaves escaping from other states, and coming within the limits of this state without the consent and against the will of their masters, and cannot by any sound construction extend to a case where the slave does not escape and does not come within the limits of this state against the will of the master, but by his own permission.

The man who, like Judge Jay, comes boldly forward and avows himself a convert to immediate abolition, instantly meets with defamation, insult and persecution. The man who, like Thompson or Garrison, devotes his time and talents to public discussion on behalf of the slave, in meetings and through the medium of the periodical press, exposes himself, it may be, to the rebuke of the president in the halls of Congress, and the curses and execrations of the planters and their minions. A price has been set on the heads of some of those who are most prominent in the conflict; their steps have been tracked by hired assassins, and their safety hitherto has been only of God. But yet, as the tide-wave of the mighty ocean advances steadily, notwithstanding the hurricane which opposes it in its course, so, in spite of all the fierce antagonist influence with which the principles of abolition have to contend, they are sublimely marching onward through the land, "conquering and to conquer." These principles, as modified by the existing state of American society, are, that slaveholding is a heinous crime in the sight of God, and that the duty, safety, and best interests of all concerned, require its immediate abandonment without expatriation; that the domestic slave-trade ought to be terminated; that the character and condition of the people of intellect, moral, and religious improvement, and by removing public prejudice, that thus they may, according to their intellectual and moral worth, share an equality with the whites of civil and religious privileges.

PROGRESS OF THE ABOLITIONISTS.

To show the energy, decision and success with which the American abolitionists are acting, we may state that, within a very short period, considerably more than three hundred anti-slavery societies have been organized in different parts of the Union, of whose constitution the above principles are the basis. They are all pledged to immediate emancipation. Not long ago, there was only a clergyman, here and there, who had the courage to utter any sentiment condemnatory of American prejudices and American slaveholding. Now there are upwards of a thousand who stand publicly committed to the abolition cause—a sacramental host, burning with zeal to remedy the bitter effects of their past ignorance or supineness.

Numbers more are inquiring. The subject is now so prominent, that it cannot well be evaded; duty is so plain, that conviction cannot easily be resisted; and they also will doubtless advance to the help of the Lord against the mighty. The seminaries of education which extend throughout the land, the academies, the colleges, the theological halls, are pervaded and impregnated with abolition principles. Churches have taken up and discussed the all-engrossing theme. The spirit of supplications is poured out, and numerous and well attended prayer-meetings are in existence, whose object is to wrestle with the Omnipotent Protector and Avenger of the oppressed, for his blessing on the efforts which are making to secure the emancipation of the injured Africans, and the destruction of the ineradicable prejudices of their countrymen against those who, although of a darker tinge, are yet brethren of the same family, having souls as precious and destinies as momentous. The public press is beginning to enlist itself in the good cause. Long did Garrison's paper, *The Liberator*, and one or two others, stand alone in advocating the rights of the slaves; now there are more than fifty newspapers, magazines, and reviews, whose moral power is extensively felt throughout the Republic. The theme has been agitated within the halls of legislation; and on the 13th January last, a division took place in the House, when 58 voted for abolition, and 156 that the subject should not be entertained. The minority may seem small; but any one who marks the minorities which year after year voted in the House of Commons in favor of Parliamentary Reform, or even in favor of Negro Emancipation, will find that, comparatively, it is large. Such are some of the cheering symptoms which mark the rapid dawning of that day, when, from the crime of slavery and the odious aristocracy of the skin, America, as well as Britain, shall stand up and prevail in certain portions of our country.

Resolved, That we express to the Society of Friends, of which he was a member, to the Anti-Slavery Society in whose deliberations he bore a conspicuous part, to his widow, and the other members of his family, our deep sympathy in a bereavement peculiarly afflictive to them, but shared in common by us all.

Resolved, That while we deeply deplore a bereavement which has deprived us of one, whose warm interest in our welfare was manifested on all occasions, we do nevertheless thank the Father of mercies for having favored this community with such a bright example of self-denial and active philanthropy.

Resolved, That though the sigh of sorrow which bursts from the wounded heart, and the tears of virtuous sensibility or fond affection which rolls down the cheek of suffering humanity, is a tribute both natural and religious, yet to the memory of one so closely associated with our highest and best interests, something more substantial is required.

Resolved, That Robert Purvis be appointed to deliver an eulogium on the life and character of our departed friend.

Resolved, That these proceedings be signed by the President of the committee, and published in the Pennsylvania Inquirer, National Gazette, and Poultney's Daily Advertiser, and that a copy be sent to the family of the deceased.

DEATH OF THOMAS SHIPLEY.

Our readers may ask, who was Thomas Shipley? He was not a Bonaparte, an Alexander, or a Caesar. He was a philanthropist of the Society of Friends, beloved by all who knew him, and had hearts to love what is lovely in human character and human action. In his death the cause of peace and the cause of human rights have sustained no small loss. He was emphatically the friend of the colored man. His loss is a just occasion of weeping to this oppressed class throughout our country. They do weep. A correspondent of the Liberator informs us that those who had lived in the vicinity with him, in Philadelphia, assembled at his funeral by hundreds. He was borne from his residence to his grave on their shoulders. Precious memorials! Far more desirable than all the parade made over the mightiest warrior that ever split human blood! Peace to the ashes of the peace maker.

Thomas Shipley, (in obedience to Deut. xxiii. 15, 16,) was remarkable for his philanthropic interposition in behalf of the escaped victims from American bondage; and in this most natural and interesting questions are agitated in the public mind, upon which their representatives will be called to act, it is perfectly proper and reasonable that the views which a candidate may now entertain in regard to them should be distinctly and unequivocally understood by any portion of his constituents who may require such information.

A slave, who had escaped from a slave State, and married a wife in Philadelphia by whom he now had two or three children, was discovered, seized, and about to be remanded to go back into bondage. There he was in chains, his wife with her little ones by her side looking on and waiting the decision in dreadful agony. Just at that moment Thomas Shipley, who was rarely absent from such a scene in Philadelphia, was observed to leave the court suddenly. He went to the proper authorities, and suggested to them that now was their time to strike if they would secure the maintenance of the wife and children, who were about to be left a public charge. The magistrates bestirring themselves at once, required heavy bonds of the kidnapper for the support of those whom he was about to reduce to pauperism. "Take your nigger—take your nigger," vociferated the inscreant "soul-driver." The chains were struck off the captive, and he was restored to liberty, his family and friends!

This was one of a multitude of Thomas Shipley's kindred acts. The blessing of them that have been ready to perish will rest on his memory. He departed on the 24th of September. He was the second to fall, of the sixty-one who signed the Declaration of Anti-Slavery sentiments in 1833. Evan Lewis, a member of another branch of the same religious society, went before him. Amidst all the commotion, tumult and violence, fifty-nine are yet preserved! Some have been in the furnace, others in the very jaws of the lions, but perfect deliverance has always been wrought. Surely the hand of the Lord is in all this. *Brandon Telegraph*.

TBIBUTE OF RESPECT.

At a numerous and respectable meeting of the people of color, assembled immediately after the funeral of Thomas Shipley, in the First Presbyterian Church, in Seventh street, Philadelphia, 19th of September, 1836:

Rev. Charles W. Gardiner in the chair, and Mr. Robert Purvis, acting as Secretary.

On motion, Messrs. James Forten, Son, Robert Purvis, Bishop Brown, Rev. C. W. Gardiner, and Rev. Wm. Douglass, were appointed to prepare resolutions expressive of the sense of this meeting in relation to the decease of *Thomas Shipley*.

The committee accordingly have subsequently prepared the following preamble and resolutions:

Whereas, it has pleased Almighty God in his wise and inscrutable providence to remove from among us, in the midst of his days, our sincere and active friend, *Thomas Shipley*, whose unwearied exertions have contributed much to the mitigation of the long neglected condition of our people, and who after having devoted his talents, a great amount of time, and no small share of his pecuniary means, to the glory of God, and the welfare of his despised countrymen, has now ceased at once to work and live among us, thereby creating a void which time can never fill: Therefore,

Resolved, That we express to the Society of Friends, of which he was a member, to the Anti-Slavery Society in whose deliberations he bore a conspicuous part, to his widow, and the other members of his family, our deep sympathy in a bereavement peculiarly afflictive to them, but shared in common by us all.

Resolved, That while we deeply deplore a bereavement which has deprived us of one, whose warm interest in our welfare was manifested on all occasions, we do nevertheless thank the Father of mercies for having favored this community with such a bright example of self-denial and active philanthropy.

Resolved, That though the sigh of sorrow which bursts from the wounded heart, and the tears of virtuous sensibility or fond affection which rolls down the cheek of suffering humanity, is a tribute both natural and religious, yet to the memory of one so closely associated with our highest and best interests, something more substantial is required.

Resolved, That Robert Purvis be appointed to deliver an eulogium on the life and character of our departed friend.

Resolved, That these proceedings be signed by the President of the committee, and published in the Pennsylvania Inquirer, National Gazette, and Poultney's Daily Advertiser, and that a copy be sent to the family of the deceased.

JAMES FORTEN, Sen. President.

SEVERE IRONY.—Ray Potter, editor of the Pawtucket Record, and who on account of the simple boldness with which he always speaks the truth, has been appropriately styled the John Bull of the times, publishes the following paragraph under the head of "*Deep-toned Piety*": *Pt. Jour.*

"A member of the Baptist Board of Foreign Missions wholly came all the way from Charlestown, S. C., to attend a meeting of the board at Hartford, *took up his cross* and sold one of his slaves just before he left home for about one thousand dollars! This pious minister was invited and actually did preach in the First Baptist meeting-house in Providence, where John Blair, last year, could not be permitted to speak a few words in behalf of the slave."

Shocking Murder.—The following is from the Newbern (N. C.) Spectator of October 7th:

"The dead body of a young lady was found, partially buried under leaves and straw, near Trenton, a few days ago. Her skull was partially beaten in, most of her upper teeth broken out, and she otherwise dreadfully mangled. Suspicion rests on a negro who has fled."

This is probably one of the fruits of slavery.

THE MOBOCRATS INDICTED.—The Grand Jury last week, found a bill of indictment against four of the mobocrats, who disturbed the abolition lectures a week or two since. Their trial will probably take place this week, where they will receive the just reward of their folly, and gain unavoidable notoriety. This is what the mob little suspected, and it will be a salutary caution to all future rioters.—*Portland Jour. of Reform*.

COMMUNICATIONS.

TO RICHARD FLETCHER, ESQ.

SIR,—I perceive by the public Journals, that you are put in nomination by the whig party in Boston, for the office of member of Congress, at the ensuing election. I do not doubt that you possess the requisite qualifications for this office, so far as intelligence and sound views upon subjects of national policy generally are concerned. But there is one question, and that of paramount importance I conceive, as it relates to our national character, and the welfare of a large portion of our population, upon which your views ought clearly to be ascertained and expressed, before you can expect to receive the support of that class of our citizens who are laboring for the emancipation and improvement of the colored race in the United States. This question is termed the *slave question*. I am individually opposed to the doctrine of pledges or the right of instruction by the people to their representatives in either branch of Congress. But nevertheless, I think when deeply interesting questions are agitated in the public mind, upon which their representatives will be called to act, it is perfectly proper and reasonable that the views which a candidate may now entertain in regard to them should be distinctly and unequivocally understood by any portion of his constituents who may require such information.

A slave, who had escaped from a slave State, and

emancipation of the slave. It is written in a truly christian spirit; it speaks in a tone of high moral courage, of noble daring; in a word, it is worthy the character of its fair and gifted author, worthy of the sister of THOMAS S. GRIMKE.

One fact struck our minds with peculiar force, during the reading of this appeal, viz: the power which woman can exert for the rescue of the slave. We felt that among all the guarantees which we have in the signs of the times of the abolition of slavery, none is greater than that afforded by the almost universal sympathy of woman, and the irresistible influence which she brings to bear upon the object.

No great improvement was ever made in the condition of the human race, without the assistance of the gentler sex. Men may carry on commerce, extend the triumph of art; may make war, and butcher each other in the field of battle, without the aid of woman; but, whenever they would purify the moral atmosphere, whenever they would cultivate the best affections of the human heart, whenever they would advance their own highest and dearest interests for time or eternity, they *must have the aid of woman*. So all history and observation show, and from the days of our Saviour to the present moment, women have been fellow laborers, "and true yoke-fellows" in every good work. No wonder that the enemies of all righteousness seek, at the present day, to disparage woman. No wonder they decry her "interference" in the cause of slavery, moral reform, and peace; for well they know her invincibility, well do they appreciate the nerve of her arm, and the patient endurance of her spirit. They quail when they see "woman in the field;" and hence we notice the universal attempts now making by an unprincipled and mercenary periodical press, to decry their efforts, and destroy their influence. Vain effort indeed! yet it is made in the spirit of desperation and despair. Let it be met with firmness by the friends of freedom and virtue, and let woman take fresh courage as she witnesses the impotent malice of the enemies of mankind.

We cannot but admire every exhibition of female fortitude and resolution on the side of the oppressed, or in behalf of virtue and purity. We well know the pain which it costs those who thus stand forth as the champions of truth; we well know the sacrifices they make in the cause; but, believing, as we firmly do, that such aid is entirely indispensable to success, we hail it with feelings of unmixed admiration and joy.

This appeal to the christian women of the South should be read by christian women of the North: yes, by every woman in our country. It is convincing and cogent, and cannot fail to carry the truth home to the heart.

It is worthy of perusal for its literary merit, its strength and purity of style, its eloquence and pathos; and every woman, who feels for the honor and dignity of her sex, should afford herself an opportunity to judge of the merits of this interesting work.

Yours, A. W.

PRESIDENTIAL ELECTION.

Upon the *abolitionists* of Massachusetts, (strange as it may seem) will probably depend the result of this important election. Yes, this mobbed, insulted and abused body of men, who are engaged in one of the holiest causes which ever enlisted the sympathies and efforts of mankind, and influenced by the noblest feelings and objects that ever swayed the human heart, have now, in all probability, in *their hands*, the issue of this great election,—and with it the future destiny of the country. It will, according to present appearances, depend upon the vote of Massachusetts, whether there shall be a choice by the people of President. And it will also probably depend upon the vote of the *abolitionists* in Massachusetts, which ticket for electors shall prevail. They are now so numerous a body, that they can turn the scale whichever way they choose. Under these circumstances, it becomes them to consider well before they act, and on no account to put at hazard the success of their own glorious cause, the cause of humanity, justice and human rights, by a devotion to party politics and the minor interests of the nation. From Mr. Van Buren they have nothing to hope. He is their decided and declared enemy in all their operations—and from his success they can expect nothing but opposition and defeat, so far as his agency can be brought to bear against them. He has hung his banner on the outer wall, which bears on its folds the motto, "the inflexible and uncompromising opponent to abolish slavery in the District of Columbia, without the consent of the Southern States." He will therefore, if elected, enter the Presidential office, pledged and committed against them.

It is therefore important, not only that they should withhold their votes from Mr. Van Buren, but give them to some other ticket; for merely pursuing the former course might not defeat the Van Buren ticket for *electors*. A vote withheld from one candidate, and not given to another, counts one; but given to another, counts two. Let every abolitionist then, who is heart and soul devoted to the great cause of emancipation, go to the polls, and give his vote and his influence in opposition to Martin Van Buren.

AN ABOLITIONIST.

ANOTHER SLAVE CASE.

A gentleman from New Orleans, named Asa D. Gore, was brought before Judge Merrill last Saturday afternoon, charged with detaining a colored child, named Emma, for the purpose of taking her back to New Orleans, as a slave. It appeared that Mr. Gore had lately come here on a visit, and as it was supposed, brought the colored girl with him, who, according to the late decision of Judge Shaw, would be free. The abolitionists, understanding that she was placed in the family of Jeremiah D. Gove, brother to the defendant, procured a writ of *habeas corpus*, which was served by Sheriff Sumner, who was accompanied to the house by D. H. Ellis, printer, and M. J. E. Fuller. Mr. Gore offered to conduct the Sheriff, but not the two other gentlemen to any part of the house, in the performance of his official duty. A search was made, but no traces of the colored child could be found. A number of witnesses were examined, but not sufficient evidence was elicited in support of the charge.

At 10 o'clock, Wednesday, Oct. 19, the examination was resumed, and after a very patient hearing, the Judge intimated that nothing had been elicited to warrant a postponement of the case.

An affidavit was then drawn up by Mr. Sewall, signed by Mr. Fuller, stating reasons for postponement. The first reason was that Mr. Gore had brought the colored girl from New Orleans as a slave, and had had her at the house of Mrs. Santorn; this the petitioner heard from Mr. John C. Smith. The second that Mr. Fowler, a pilot, had piloted the Margar-t Forbes out of the harbor last Saturday, and had taken the colored child on board at the light house. This the petitioner heard from Mr. Tracy of South-Boston, and the third reason was that the Selectmen of Kensington, N. H. would prove that she was brought there as a slave.

Mr. Fisk objected to the admission of such vague reasons, for a postponement. The Judge remarked that even allowing that all could be proved, it would still be a weak case. The Judge, after a brief consultation, said that nothing had appeared to warrant him in holding Mr. Gore, and ordered him to be discharged. Boston Mer. Jour.

BOSTON.

SATURDAY, OCTOBER 22, 1836.

A SIGN:

It was a year ago, yesterday, (the memorable 21st of October,) since a mob of 5000 gentlemen of property and standing filled this city with commotion, and cried out at the name of GEORGE THOMPSON.—"His blood be on us and on our children!" Failing to seize his person, they took the editor of the Liberator, twisted a rope around his body, tore his garments, dragged him through the streets, and sought to administer lynch law upon him—but were frustrated in their barbarous design, only because he was put into jail for safe keeping. In the present quiescent state of the public mind, it is scarcely possible either for memory or the imagination to recall, in all its reality to the mind, the murderous excitement which then prevailed in this community. All the elements were on fire. The reason of the people was turned into insanity. All order was forgotten, and law trampled under foot. But what a change has been effected, not only in Boston but in all parts of the country, in favor of our great and glorious cause, since that awful period! And how much has been done for us in England, by the persecution which drove GEORGE THOMPSON from these shores! "It is the Lord's doing, and it is marvellous" even in the eyes of our enemies.

It will be remembered, that the Anti-Slavery sign—first by order of the mob, and then by order of the Mayor—was taken down, and in great fury broken into a thousand fragments. Yesterday afternoon, at the same hour it was destroyed, another and a more conspicuous sign was put in its place, at the expense of the Massachusetts Society—and, truly, it was a cheering "sign of the times." It is our duty to add, that a principal reason why the old sign was not replaced immediately was that, inasmuch as its destruction was authorized by the city authorities, our Society very properly looked to the same authorities to put another up in its stead, after the excitement had been allayed, or to make reparation in some other way. Accordingly, the Board of Managers sent in to the Mayor and Aldermen a respectful petition to that effect, stating the facts in the case—but it received no attention! Thus have Theodore Lyman and his associates not only been guilty of wantonly destroying private property, but they have deliberately refused to restore its value! What an outrage upon the rights of innocent citizens!—It was deemed a very suitable mode of commemorating the 21st, by our Society, by putting up the sign alluded to, which is so large that he who runs may read it.

BOSTON FEMALE ANTI-SLAVERY SOCIETY.—The annual meeting of this Society was held on Wednesday afternoon, at the Anti-Slavery Hall, No. 46, Washington street. It was well attended, and its proceedings were in the highest degree interesting. Several valuable communications from other associations were read, and some brief remarks made by our beloved brother Samuel J. May. The annual report, from the pen of Mrs. Chapman, is a powerful production, which cannot fail to excite attention and admiration as soon as it is published. Among the ladies who were present, it was delightful to see the face of the unassuming but gifted Mrs. CHILD. Our "southern brethren" are notified, that their friends, the "gentlemen of property and standing" of this city, have lost all the sympathy and patriotism which they manifested for the south last year—not one of them having made his appearance either to "snake out" Garrison, or to insult and disperse the ladies. Verily, the "Union" is once more in jeopardy!

JAMES G. BIRNEY. The Vermont Chronicle says—"In issuing the Philanthropist again at Cincinnati, Mr. Birney does well. Should he discontinue it, as soon as the great object of securing the rights of the press from lawless outrage shall have been attained, he will do better"—i.e. should he repudiate all his anti-slavery principles, abandon his paper,—coincide in sentiment with the Chronicle, the Cincinnati rioters, and the advocates of lynch law generally, that the abolition cause is unworthy of support,—he will do "better" than "well!" In advising Mr. Birney to discontinue the Philanthropist, the editor of the Chronicle will be cheered by all the mobocrats and slave-drivers in the land, and thus is found agreeing in sentiment, and associating in person, with the vilest of the human race—with those who regard neither human nor divine law, neither God nor man.

MR. LORING'S ARGUMENT. The Republican Monitor, published at Cazenovia, N. Y. copies into its columns a large portion of the elaborate Argument of E. G. Loring, in the case of the little slave, Med, introducing it with the following just tribute:—It is an able and powerful effort in behalf of human rights, and will well reward the inquirer after truth, for the time spent in its reading.

R. J. BRECKINRIDGE. This vanquished champion of American slaveholders,—filled with vexation, and stung to malignity, in view of the verdict pronounced against himself, and in favor of his hated opponent George Thompson, by the Rev. Dr. Wardlaw and the citizens of Glasgow, at a public meeting held on the 1st of August last,—has written a long letter from Paris to Dr. Wardlaw, which, in point of bitterness, sophistry, and spleen, has seldom been equalled. We have no room to day to notice it more particularly, the Judge intimated that nothing had been elicited to warrant a postponement of the case.

An affidavit was then drawn up by Mr. Sewall, signed by Mr. Fuller, stating reasons for postponement. The first reason was that Mr. Gore had brought the colored girl from New Orleans as a slave, and had had her at the house of Mrs. Santorn; this the petitioner heard from Mr. John C. Smith. The second that Mr. Fowler, a pilot, had piloted the Margar-t Forbes out of the harbor last Saturday, and had taken the colored child on board at the light house. This the petitioner heard from Mr. Tracy of South-Boston, and the third reason was that the Selectmen of Kensington, N. H. would prove that she was brought there as a slave.

The Nuisances. It will be seen that our colored brethren in New England are to hold two Conventions for the promotion of Temperance,—one in this city on the 26th inst. and the other in New Haven on the 9th of November. We are proud of these movements. Let every colored person shun the use of intoxicating liquors as he would a slave-driver. Cold Water and Total Abstinence are real abolitionists.

AN APPROVAL OF MOBS.

Our very able conductor, Mr. C. C. Burleigh, attempted to give an anti-slavery lecture in Mansfield on the 10th inst. but was continually interrupted by some "few fellows of the baser sort." The Boston Transcript notices the shameful disturbance in the following style:

MUSIC VERSUS ABOLITION.

There was a musical Anti Abolition disturbance at Mansfield on Monday last—as we learn from the Dedham Advertiser. It seems that an itinerant lecturer by the name of Burleigh has lectured in that town several times, and has recently stated that all who would not join the abolitionists were no better than manstealers, kidnappers and pirates. This displeased a portion of the good people of the town, and after he had lectured four times among them, they determined he should not appear before them again. On Sunday it was announced from the pulpit that he would lecture the next day at two o'clock. At the time appointed he appeared, surrounded by friends, but before he commenced his lecture, a band of musicians had been obtained for the occasion, and placed in the gallery, who commenced playing. After they had played a few moments, a gentleman arose and commenced praying—the music continued until told that the gentleman was at *prayer*, when they stopped until the prayer was closed, and then commenced playing again.

At this time a constable arose and demanded in the name of the commonwealth, that all persons opposed to the objects of the meeting instantly leave the house. The music continued—the constable then went into the gallery, and commenced an attack upon one of the musicians, which was repelled. Much confusion and a number of bloody noses followed, which were fairly divided. The limb of the law, finding that he could not remove the band by force, next proceeded to read the Riot Act, which did not have the desired effect, and he then called to his aid a gentleman who addressed the meeting, and advised them "to go home and mind their own business." But the advice was not heeded. Mr. Burleigh attempted to get a hearing, but the music commenced playing, and although he stood upon the tops of the pews, moved about to all parts of the house, and screamed to the top of his voice, he could not be heard, and after waiting till 4 o'clock, he departed shouting aloud for joy.

If the foregoing be not, virtually, an approval of the riot, then is the editor of the Transcript no longer Lynde M. Walter. It is not the first time this unprincipled man has sanctioned mobocracy. We observe that his article is copied approvingly into the Boston Courier. Joseph T. Buckingham, therefore, is in favor of mobs to put down the freedom of speech: yet no man has more heartily enjoyed, or more frequently abused that freedom, than himself.—But there is another side to the story, which will make the ears of Messrs. W. & B. tingle—and we proceed to give it:

[From the Taunton Gazette.]

DISGRACEFUL RIOT.

MANSFIELD, Oct. 12, 1836.

We have the lot to record one of the most disgraceful proceedings in Mansfield that ever took place in the town. Particulars we willstate. On Sunday last, notice was given from the pulpit of the Centre Meeting House, (Rev. Mr. Sayward's,) that Mr. Charles C. Burleigh would deliver an anti-slavery lecture the next day at 2 o'clock, P. M. The Committee of the parish were unanimous in favor of Mr. Burleigh's lecturing there, and no doubt two-thirds of the parish and three-fourths of the town were willing he should lecture, and wished to hear him. When the time arrived, a large congregation had assembled.—Just before the services commenced, some dozen men and boys were seen emanating from a neighboring store and hurrying to the meeting-house, joined by a few others, and rushed up the gallery, carrying with them a large bass drum, a small drum and bugle horn. As soon as the services commenced, a furious beating upon the drums and blowing the horn commenced, so as to entirely drown the voice of the speaker.

The constable demanded order—requested the rioters to desist, and remain peaceable or leave house. They listened while he was speaking, but refused to obey, and commenced anew their riotous noise. The constable then commanded assistance to clear the gallery of the rioters. He went up, followed by a large number, and attempted to perform the duty of his office. The rioters resisted, seized the constable, struck him several times in the face, and considerably injured him. They also struck several others whom the constable required to assist him. Several faces were bloody. Feeling no disposition to fight, and finding personal injury might be sustained, the constable and those employed with him withdrew. The constable then read the riot act, and went to the chairman of the Selectmen, who after much solicitation repaired to the meeting-house, and requested them to disperse. After he left, a man engaged in the coal mines, who came here recently from the State of New York, had the effrontery to get up and deliver a lecture in favor of slavery, and against the principles of the abolitionists, in order, as is supposed, to pass away the time and prevent Mr. Burleigh's lecture. His harangue was truly disgusting, particularly to the numerous body of females who composed the audience. Murmurs of disapprobation ran through the house. But they sat with patience, hoping Mr. Burleigh would have an opportunity to reply, as they were assured by the speaker he would be allowed to. The drums were still and the mob quiet while he proceeded, and after he had done he was cheered by the mob. After he had got through, Mr. Burleigh arose and attempted a reply, when the drums recommenced their discordant sounds, so that he could not be heard.

No doubt a large majority of the society were in favor of the lecture, and a still larger number against such disgraceful attempts to stop the freedom of speech; yet a few have attempted to dictate to our free citizens what we shall hear and what we shall not hear. We had the privilege to hear a *tirade* in favor of the "sublime merits" of slavery, instead of a lecture in favor of human rights (for which the meeting was called) and in accordance with the Declaration of Independence, which says, "that all men are created free and equal." We are denied the privilege of hearing a lecture against slavery, that most outrageous system of human oppression. We are denied the discussion of the first principles of human liberty. We are denied the privilege which the Constitution of the United States—of this State and every State in the Union guarantees to its citizens. We are denied the privilege which we consider "inalienable," which the God of nature has endowed us with and which no man or body of men have any right to take away. Such is the fruit of slavery. It not only grinds the blacks to dust, and changes man to a brute and a beast of burden, but it is taking away the liberties of the whites. All must bow to sustain the monster slavery, and transmit its curse to our posterity. No! we hope better things—there is a redeeming spirit in the people. Their eyes are opening to see

their danger, and they will apply a remedy. The effect of the mob in this town is tremendous in favor of abolition.

The mob has made more abolitionists than Mr. Burleigh could have done if he had lectured, notwithstanding his powerful arguments and able manner of exhibiting truth upon the subject. Notwithstanding the noise and tumult, a respectable number of names were obtained to a Constitution for an Anti-Slavery Society. In the evening, several citizens from Mansfield, being thus disgracefully deprived of hearing him there, proceeded to the adjoining town of Norton, where Mr. Burleigh delivered a most excellent lecture. The audience were undisturbed, and list ned with the most profound attention. An Anti-Slavery Society was formed there, making two in one day.

AN EYE-WITNESS.

In addition to this, we present the following extract of a letter to Mr. Burleigh from a gentleman in Mansfield, dated Oct. 18th:

The scene which transpired no Monday the 10th, has had a most powerful effect. It has done the work of twelve lectures. I was at meeting at Mr. Morton's on Sunday last, and found but one sentinel, one voice, pervading the whole people. They are unanimous in saying, that THE LAWS MUST BE SUPPORTED, that every one engaged in the riot must be brought to justice—Ilon. Solomon Pratt, first select man, and justice of the Peace, among the rest, for neglect of duty. In fact, the same feeling pervades every part of the town excepting a circle of less than one-fourth of a mile around the centre meeting-house. Even there, had only two men, whom I can name, disengaged such riotous proceedings, it would not have taken place. All say, men and women, that we must persevere; that you shall yet lecture in peace and quietness in Mansfield. I verily believe, that, if the question were decided in town meeting, there would be four-fifths, if not nine-tenths, in favor of your lecturing. The advancement of the cause in this town is beyond my most sanguine anticipations. We shall go through in bringing the violators of law to justice. There was a woful scattering from Mr. Sayward's meeting on Sunday last. Some who had always attended there, went to Norton, at the place where you lectured, and have heard news there. Some went to Mr. Morton's—some to Mr. Tingley's, Foxboro'—some to the Quaker meeting—some to the Methodists, &c. They say they cannot go to meeting where the first men in the society countenance mobs. Mr. Sayward exchanged with Rev. Mr. Doggett of Raynham, and Rev. Mr. Dickey, who published "two discourses" in favor of slavery.

So much for mobocracy in Mansfield!

MR. BIRNEY IN OHIO.

On the 5th inst. an anti-slavery meeting was held in the Presbyterian meeting-house, at Wilmington, Clinton county, Ohio—Judge Hughes in the chair—and a society formed of between 40 and 50 members. The Rev. S. Crothers and Rev. Wm. Dickey were present, and offered resolutions. Mr. Birney addressed the meeting in a speech of about two hours and a half. The Xenia Free Press notices it as follows:

[From the Xenia Free Press.]

NOTICE.

W. M. CHACE, Cor. Sec'y.

PROVIDENCE, October, 1836.

While all consistent and upright abolitionists are warned not to cast their votes for Martin Van Buren,—the avowed enemy of their cause, publicly pledged to veto any Bill that shall be passed by Congress for the abolition of slavery in the District of Columbia,—they will also be careful to vote against EDWARD EVERETT, who would have them punished at common law for discussing the subject of slavery, and who has said in Congress in 1826, "Domestic slavery is not, in my judgment, to be set down as an immoral and religious relation."

Do we invite attention to the Opinion of Judge Shaw, in the case of the little slave Med, which we have placed at full length in our columns to-day? Although it is excellent in its detail, yet it contains some horrible sentiments—for instance, where it asserts that immoral laws of nations are in many cases of paramount obligation and authority to the moral laws of Almighty God! This is distinctly asserted.

We are glad to perceive that AMASA WALKER,—the friend of Peace, of Moral Reform, of Temperance, of Abolition, and of Anti-Masonry,—is the regular candidate nominated as Representative to Congress from this District, in opposition to Richard Fletcher, the guilty lawyer of Faneuil Hall notoriety.

DIED—In Lebanon, N. H., on the 18th ult. Mrs. Martha Ann Fisher Morse, late of Newton, Mass., and grand-daughter of the late John Kenrick, Esq., aged 20.

In this city, Mrs. Orpheus Jones, aged 36.

Mr. Walter Harris, aged 51.

In Middlebury, Conn., on the 10th inst. Mr. Joseph Gilbert, in the 40th year of his age. He was brought from Bermuda when five years of age, a slave. At the age of

LITERARY.

[For the Liberator.]

THE RICH MAN AND LAZARUS.

A band of bright seraphs, commissioned on high,
Leave the chambers of heaven, in the uppermost sky,
With a chariot of brightness, all gloriously flying,
To the place where an heir of salvation is dying.

As star after star they pass by in their flight,
Their path, like the sunbeam, is glowing and light;
On the confines of earth they a moment remain,
Near the spot where a *Lazarus* lies groaning in pain.

They gaze on the epicure revelling in state,—
But their care is the beggar in rags at his gate;
Enrobed in fine linen and purple, all gay,
Liv'd the lord of a palace in princely array.

Content with the fulness that reigned in his hall,
His menials, all eagerness, came at his call;
The wine sparkled bright, and over that board
Had the horn of plenty been lavishly poured.

Yet scarce from that table a crumb could be given
To a saint, on his way to the banquet of heaven;
Whilst the dogs, ay, the dogs, since none else would
befriend,

To the child of affliction their sympathies lend.

Hark! hark! from the angels a shout has ascended;
The spirit is free, and the struggle is ended!
Rise, rise, thus redeemed, in a chariot of fire,
And onward, and upward, mount higher and higher!

Thy clay may be dragged from the door of the proud,
And a covering of rags thy coffin and shroud;
In whiteness and beauty soon thou art dressed,
And thy place of enjoyment is Abraham's breast.

Now the Angel of Death makes the rich man his prey,
And he, hath spurr'd to wait him away;
Is a vehicle of blackness, and couriers of hell,
As downward they plunge, they exultingly yell:

'Thy greatness is past, and thy glory is o'er!
Look aloft! see the beggar who died at thy door!
The scene now is shifted, and thou art become
A beggar for him who requested thy crumb.'

Eternity endless is rolling before thee,
And its waves in succession must ever pass o'er thee;
Gone, gone is thy day of probation forever.—
Can hope reach these caverns? Never, oh never!

FALL RIVER, Oct. 10, 1836. A. D. M.

TO A MOTHER, ON THE DEATH OF TWO INFANTS.

BY J. Q. ADAMS.

Sure, to the mansions of the blest,
When infant innocence ascends,
Some angel, brighter than the rest,
The spotless spirit's flight attends.
O wings of ecstasy they rise,
Beyond where worlds material roll,
Till some fair sister of the skies
Receives the unpolluted soul.

That inextinguishable beam,
With dust dimmed at our birth,
Sheds a more dim, discolored gleam,
The more it lingers upon earth.
Closed in this dark abode of clay,
The stream of glory faintly burns:
Not unobserved, the holy ray
To its own native fount returns.

But when the Lord of mortal breath
Decrees his hasty to resume,
And points the silent shaft of death,
Which speeds an infant to the tomb;
No passion fierce, nor low desire,
Has quenched the radiance of the flame;
Back to its God the living fire
Reverts, unclouded, as it came.

Fond mourner! be that solace thine!
Let Hope her healing charm impart,
And soothe, with melodies divine,
The anguish of a mother's heart.
O think! the darlings of thy love,
Divested of this earthly clod,
Amid unnumbered saints above,
Bask in the bosom of their God.

Of their short pilgrimage on earth
Still tender images remain;
Still, still they bless thee for their birth,
Still filial gratitude retain.
Each anxious care, each rending sigh,
That wrung for them the parent's breast,
Dwells on remembrance in the sky,
Amid the raptures of the blest.

O'er thee, with looks of love, they bend;
For thee, the Lord of life implore;
And oft from sainted bliss descend,
They wounded quiet to restore.
Oft in the stillness of the night,
They smooth the pillow of thy bed;
Oft, till the morn's returning light,
Still watchful hover o'er thy head.

Mark! in such strains as saints employ,
They whisper to thy bosom, peace;
Calm the perturbed heart to joy,
And bid the streaming sorrows cease.
Then dry, henceforth, the bitter tear;
Their part and thine inverted see;
There west their guardian angel here,
They guardian angels now to thee.

[From the Buffalo Spectator.]

PREJUDICE.

Forgive me, Lord, for in my pride,
I scorned the Ethiop race;
And though they were too darkly dyed,
To have a brother's place.
And when the bondman earnest cried,
'Help, help, thy brother save!'
'Peace, wretched one,' I sharp replied,
'The Lord decrees the slave.'

Thus, from the image of my God,
The offspring of His breath,
The object of a Saviour's love,
The purchase by his death,
I turned away, and proudly prayed—
'I thank thee, God of grace,
That I of better earth was made,
Than Cain's accursed race.'

My pride with shame I now confess,
And at the Saviour's feet—
I'll vanquish all my haughtiness,
And take the lowest seat.
No more the injured slave shall pine,
While none his sorrows move;
His wounds I'll soothe with oil and wine,
His aching heart with love.

J. B. H.

OUR WARFARE.

Ours is not the tested field—
We no earthly weapons wield—
Light and Love, our sword and shield—
Truth our panoply.

MISCELLANEOUS.

[From the London Evangelical Magazine.]

GLASGOW DISCUSSION.

ANTI-SLAVERY MOVEMENTS.

We are happy to find that so many of the churches of Great Britain have been roused to the expression of a decided opinion on the question of American Slavery. We have been solicited to publish about twenty or thirty documents, most of them admirably expressed, upon this deeply interesting question; but, finding that we could not publish but a mere sample, we have abstained from giving any of them. We do hope that the friends who have forwarded them, will go to the expense of printing them in our advertising columns, as it would be matter of regret if they did not obtain that wide circulation to which they are entitled. The late discussions at Glasgow, between Mr. George Thompson and the Rev. R. J. Breckinridge, will but confirm every candid and reflective mind, that the majority of the best men in America are in a deplorable state of insensibility on the moral turpitude of slavery. We are utterly at a loss to know what Mr. Breckinridge promised to himself and his country by the line of observation which he thought fit to pursue. If he imagines that he has rolled away the reproach which has fallen so heavily on the American churches and on the American people by his waspish vituperation of George Thompson and the abolitionists, he is fearfully mistaken.—After all that he has said about 'the light and love' which guide all things in America, calm reason, to say nothing of stern—equal morality, will ask, where is either the 'light' or 'love' for the poor oppressed slave? We suspect that 'light and love,' which shed their blessings only on one class, and that class the oppressors, directly or indirectly, of more than two millions of immortal men. Away with such 'light and love,' as cast of the worst order. Slavery is too firmly rooted in the American mind, and in the American churches, to be exorcised by soft epithets and deceitful compliments. We tell Mr. Breckinridge and all who act with him, that it is not by exposures such as theirs that slavery will ever be looked out of countenance in any country; and that they will have to account to the Great Master for all the contempt they have sought to pour upon that honored band of men, in their land, who have suffered worse treatment at the hand of the church than the world,—and for what?—why, for nothing more than that they have demanded the instant abolition of slavery.

“What! Shall we send with lavish breath,
Our sympathies across the wave,
Where manhood on the field of death
Strikes for his freedom or a grave?
Shall prayers go up, and hymns be sung,
For Greece, the Moslem fetter spurning,
And millions hail with pen and tongue,
Our light on all her altars burning?

Shall Belgium feel, and gallant France,
By Vendome's pile and Schoenbrunn's wall,
And Poland, grasping on her lance,
The impulse of our cheering call?
And shall the SLAVE beneath our eye,
Clank o'er our fields in hateful chain,
And tos his fettered arms on high,
And groan for freedom's gift in vain?”

“Ay, shall it be a concern of ours to cheer the Pole in his death-struggle for freedom, and to feed the Greek while striking for the renovation of his country's liberties, and yet have nothing to do with beating the chain from the thrall of the Santos and Potomac? How shall the nations of the old world laugh to scorn our hypocrisy, if, while we cheer on the oppressed of their soils to victory, we help to fasten the manacle on our own countrymen! How should we libel the American name, and bring hissing upon American patriotism! As men, as philanthropists, as patriots, and above all, as Americans, we have something to do with Slavery.”—E. D. Barber's Oration.

dered upon the oppressed of other climes, while millions of their own countrymen bow beneath a yoke more galling than that which frets upon the neck of the Eastern serf?

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“FREEDOM OF THE PRESS.

The Constitution, in guaranteeing the unrestrained liberty of the press, has deprived all branches of the government, the Legislative, the Executive, and the Judicial, of the power of making the exercise of that liberty, a public crime. There is no statute law since the adoption of our Constitution, making any publication against any individual a crime.—A libel by our laws is only a civil injury at most. *I have shown, by references to our earliest compacts, charters and declarations of rights, that the common law never obtained a footing in this Colony, Province or State; yet we have seen within a few months a respectable clergyman, belonging to a pious, numerous, powerful and wealthy sect, doomed to a dungeon by a court of this Commonwealth, for an alleged crime of libel, ostensibly under the sanction of the common law, but really without any warrant of law or color of legal authority, except Judge law. I challenge the Bench and the Bar to produce a particle of authority under any law of this State to sanction this act. I assert that there is no statute under which the courts sustain indictments for libels, and punish men for this act as if it were a crime. I aver that the criminal common law never was in force in this State. I assert further that he was in the 33rd year of his age, and had come here from Rhode Island to ascertain if a brother of his was yet living, and if so, to see him once more before they both quit the world forever.*—N. Y. Evening Post.

POLICE OFFICE, Sept. 16. A Veteran of the Revolution.—At the discharge of the watch yesterday morning, an old colored man was brought to the watchhouse, habited in the uniform of a revolutionary soldier, wearing a small three-cornered cocked hat, surmounted with an immensely high feather. His appearance at first led the magistrate to suppose him either an old fool, madman, or mountebank, but such a supposition was quickly dispelled by the old veteran giving a short but clear and intelligent account of his career in the revolutionary war, from which it appeared that he had been a Captain in Colonel Green's regiment, composed of colored people, and that he now enjoyed a pension of 120 dollars per annum for his revolutionary services. He asserted that he was in the 33rd year of his age, and had come here from Rhode Island to ascertain if a brother of his was yet living, and if so, to see him once more before they both quit the world forever.—N. Y. Jour. of Com.

A President of one of our Colleges was lately at the Anniversaries in London, where he and his colleagues were in some measure censured on account of the slavery existing in the United States. He disclaimed having any thing to do with it, and thought himself treated uncivilly, as he was no slaveholder, not living in a slave state. This apology seemed not well understood, nor received as fully exculpatory. But had these friends of the oppressed Africans known, that he and the rest of the faculty of his College had forbidden the formation or continuance of an Anti-Slavery Society among the students to discuss the subject morally, and allowed them only to pray against the enormous evil, what would they have thought of his disclaimers? Would it not have been more difficult to persuade them that he was in no degree implicated? Might they not have said to him, if you are not against it, you are for it; for no intelligent man can be neuter on any moral subject, especially on one of so much eminence as American slavery.—Hampshire Republican.

Palpably and reprehensibly as are the usurpations of the Bench in the case of libels, they are by no means the most extraordinary acts which contravene the principles of the revolution, and the provisions of the Constitution. The law regulating the manner of drawing jurors, prescribes that the Mayor and Aldermen in this city shall perform that service, and it also ordains that the names of persons convicted of an infamous offence, or guilty of gross immorality, shall not be put into the jury box. The Mayor and Aldermen, under the law, are the judges of the fact, whether or not a person comes within these inhibitions of the law. A few years since, a person was regularly drawn, by the Mayor and Aldermen, to serve on the Grand Jury, who had been convicted in the Municipal Court of the crime of a libel—a crime unknown on the pages of the statute book—a crime that only exists by judicial legislation; he was elected by his fellow citizens of the Grand Jury, an office of great importance and of a year's tenure. It became the duty of the clerk of the court to record the fact of his election. The Judge had no business with the case, but he nevertheless assumed the authority to displace the foreman from his office, and by an exercise of arbitrary power set aside the provisions of the law, deprived the officer of his place, and, as far as such a judicial act could affect that object, disgraced him. Both the law and the individual are yet unredressed of these wrongs.—Henshaw's Oration.

LET THE PEOPLE SEE TO IT.

At the last General Association of the Congregational Churches in Connecticut, the following resolution was passed, being urged upon the assembly by Dr. Beecher of Lane Seminary, Ohio, [and Leonard Bacon of New Haven.]

Resolved, That the operation of itinerant agents and lecturers attempting to enlighten the churches, in respect to particular points of christian doctrine and of christian morals, and to control the religious sentiment of the community, on topics which fall most appropriately within the sphere of pastoral discretion as to the time and manner, without the advice and consent of the pastors and regular ecclesiastical bodies, is an unauthorized interference with the rights, duties, and discretion of the stated ministry, dangerous to the influence of the pastoral office, and fatal to the peace and good order of the churches.

This CLERICAL GAG LAW was aimed mainly at the lecturers upon the subject of Slavery. The plain interpretation of it is, that the 'stated ministers' and 'ecclesiastical bodies,' shall have the right of saying what the people of Connecticut do in the interest of their religion, and to control the religious sentiment of the community, on topics which fall most appropriately within the sphere of pastoral discretion as to the time and manner, without the advice and consent of the pastors and regular ecclesiastical bodies, is an unauthorized interference with the rights, duties, and discretion of the stated ministry, dangerous to the influence of the pastoral office, and fatal to the peace and good order of the churches.

It is surely no misnomer, that this broad stream has been styled the "terrible Mississippi," for where may we look for another, comprising so many constituents of the sublime and fearful? Pouring along in its deep channel, the heated-up waters of those vast streams, which drain the broadest valley on the globe—sweeping onward in one boiling mass, furious, turbulent, and always dangerous—tearing away from time to time its deep banks, with their giant colonnades of living verdure, and with the stern despotism of a conqueror, flinging them aside again, by no principle but its lawless will—all this calls up an emotion of the sublime, to which few parallels are to be found. And then, when we think of its long, lonely course—rolling on in dread, solitary grandeur, through those boundless forests of a century's growth—pouring the ice and snows of arctic lands through every variety of climate, till at last it leaves free its mighty bosom beneath the line—we are compelled to yield ourselves, in uncontrollable admiration of its gloomy magnificence. And its dark, mysterious history, too—those fearful scenes of which it alone has been witness. Ages on ages have passed away, and tide after tide has swept the fair fields of the old world, and here amid these terrible solitudes, in its own stern majesty, have rolled these deep waters to the ocean.

"Who gave ye your invulnerable life,
Your strength, your speed, your fury, and your joy?
God! let the torments, like a shout of nations,
Answer!"

A Slave Case.—A mulatto was arrested a few days ago, at Reading, Pa., charged with being a runaway slave, belonging to an estate in Maryland. There was some informality in the papers under which the claimant acted, and no evidence was gone into to prove whether the mulatto was a slave or not. He was discharged, but immediately arrested on a charge of larceny. He was shortly after brought before a judge, on a habeas corpus, but again dismissed on the ground that the evidence against him was not sufficient to sustain the charge.

Remarkable Snow Storm.—A letter from a gentleman in Skaneateles, N. Y. written on the 6th inst. to the Editors of the New York Commercial, gives an account of one of the most extraordinary snow storms that ever occurred in any autumn in that State. On Wednesday morning it commenced snowing, and it continued to fall profusely during the whole of that day, and the next. It was computed that the fall of snow, but for rapid melting, would have equalled three feet.

As it was, the snow lay sixteen inches deep at the time the letter was written. Great destruction took place among the fruit and forest trees, which were broken by the burden of snow resting upon them. Such a storm, says the Commercial, at such a period of the year, is altogether without precedent in this climate, and adds a prominent item to the eccentricities of this remarkable sea-

son, is conducted from heart to heart; the very means which God has appointed for the regeneration and renovation of a lost world!

Haverhill Gazette.

FUNERAL OF AARON BURR.—The remains of Aaron Burr were on Friday committed to the earth at Princeton, New Jersey, beside the graves of President Edwards and President Burr, his father and grandfather. It was natural enough that the relatives of this man should wish to perform his obsequies with decency and propriety, but we protest against the puffery of which he is made the object in the public prints, and the effect of which is to confound all moral distinctions. When we read of "admiration for his greatness," "respect for his memory," and "souvenance for his loss," we are tempted to ask ourselves if the community have ceased to discriminate between the good and bad actions of men. The truth is, nobody is to be condoned with for his loss, nor respect is entertained for the memory of one so profligate in private and public life, and though Colonel Burr was a man of acute and active mind, he did not rise to the measure of intellectual greatness, as he certainly was at a deplorable distance from moral greatness. We would willingly have passed by this subject in silence, but these remarks have been forced upon us by what we must regard as a shameful prostitution of the voice of the press.

Some of the public prints are indulging in anticipations of the publication of a posthumous record of Colonel Burr's political and personal adventures, prepared under his direction for the press, and are essaying to awaken a prurient curiosity concerning them, by the intimation that they contain disclosures of things which ought never to be revealed. We have no expectation of advantage to the cause of truth or of morals from the appearance of such a work. It were better that the memory of his intrigues should die with him.—N. Y. Evening Post.

“He finds his fellow guilty of a skin
Not colored like his own.”

A child has, within a few days, been refused admittance into one of our public grammar schools, although regularly transferred from another public school of which she had been a member for two years. The father of the child is an Indian of the Marshpee tribe; the mother is a white woman. Not a drop of African blood runs in their veins. The child in question was qualified in one of our primary schools, where other children of the same family now attend.

Query—What must be the shade of complexion to entitle a child to a seat in a public school?—Boston Post.

HORRORS OF SLAVERY.

DEATH PREFERRED TO SLAVERY. A colored man, acting as a steward on board the Selma, was drowned at New-Orleans, about a month

since, under the following peculiar circumstances.

It seems he was a runaway slave, who had by

some means obtained a set of free papers, and

under the character of a freeman, had been em-